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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

EIGHTY-SIXTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

ADDRESS BY THE REV. F. W. MACDONALD.

After a brief introduction Mr. Macdonald said :

In the rapid summary of the society's work during the past year, names are mentioned, and places are referred to, which, to the dullest and slowest of us, suggest all manner of pathetic considerations. Nearly every problem in human affairs is directly or indirectly touched—the history of nations, great aspects of the world's moving life, politics, morals, commerce, happiness, misery, the prospects of the human race in all their deepest bearings. I will venture to say that that somewhat underestimated faculty, the imagination, is what is wanted here. But by imagination I do not understand a foolish and errant faculty that ought to be warned off the province of serious affairs, but the faculty that fastens upon the inner meaning of things, the faculty that interprets, that grasps the key which reason seeks. Imagination often pierces into the heart of a great issue, seizes its pathetic or promising significance, and leads to a great conclusion, at which the slower process of argument would not have arrived for a long time. When we read the names of far-off countries, and of men bound in the chains of traditions and habits that are not ours, let us remember that year by year the mighty forces of the word of God are entering into their many-sided lives, and that we can by divine help broaden the stream of the divine word among the numerous elements of the world's life. We have confidence in the immense and inexhaustible force of the word of God to quicken that on which it fastens. We know what it has done, we know what it is doing; and we are certain that we cannot bring it freely and frequently into contact with the mind of man, but vast results will ensue in every sphere in which man's affairs do lie. Remember that in thus casting the word of God among the nations we have the right to reckon upon great allies for that word. It finds allies in the heart of man; it finds allies in the very structure of man's mind: a structure which all the deep alienation of man from God has not utterly shattered and broken up, but

which remains ever in pathetic testimony to the true origin of our race. The word of God finds an ally in the sense of sin to which reference has been made. It finds allies in our sorrows, in our aspirations, in the deep, tender, undecipherable tendencies and capacities of our nature. And above all, it has an ever-present ally—if such a humble term may be used of such an august and glorious power—it has a great ally in the Spirit of God, whose chief sphere of operation is in the mind of man, and whose chief instrument is the word of God.

It may be said that to-day we are exposed to some unexpected and unwelcome discouragements in respect of the claims and sanctions of the sacred word. In the first place, let it be remembered, though it is a truism to say it—but half one's business is to repeat truisms, and to try to enter into them one's self—in the first place, let us remember that attacks are nothing new. The details of opposition to the word of God are capable of indefinite alteration, but the main elements of it are singularly fixed, and may be traced in operation in almost every age of Christian history. That we are exposed to some embarrassments, that we are occasionally exposed to annoyance from our critical friends, why should we attempt to deny? I have my own share of them. That is enough for me. I do not envy any one else his share. I have sought about for the proper metaphor: some genial and pictorial designation for my critical friends, and I have never satisfied myself that I have found the right thing; but it has come to us this morning. "Birds of prey who sit on us while they devour us." It is the exact definition.

Among my own personal friends I have an admirable specimen of this predatory order. He asked me in his own genial, skeptical way the other day: "What do you intend to do for a livelihood when Christianity is obsolete?" A vision of length of days rose before me! I saw possibilities of residence on earth which I could not in my conscience encourage myself to reckon upon. So I answered meekly, using language which has received a classic impress, that it seemed to me that the question he had raised was not within the range of practical politics. An increased study of my friend's manners and customs

has enabled me to arrive at a true calculus or theory of the skeptic after his kind. I informed him of the results of my study. If you will follow a few plain, practical rules, which he himself was consistently following, you can get yourself into a state of extreme despondency about Christianity in the space of, say, three weeks in obdurate cases. The first item in the prescription is, to be a total abstainer from Christian worship and work. Devote yourself rather to supervising creation and criticising the human portion of it in its aspirations and struggles. Then feed the soul that is within you with skeptical reviews and French novels, taken alternately. If in the course of three weeks you have not arrived at the conclusion that Christianity is nearly played out, you must be an incurable optimist. It is, however, worth our while to state again that this society, as such, takes no part whatever in the conflicts that are being waged, or that will be waged, respecting the authority of the word of God. Among the protagonists in the great conflict in behalf of the truth many of the servants and friends of this society are found, but the society itself disowns altogether the responsibility of such controversy, and cannot afford to take any other notice of it than, perhaps, quickening its own practical operations in the translating and circulating of the word of God.

I suppose that it will not be seriously proposed that we should suspend the operations of the Bible society until every one is agreed as to the precise bearings of criticism, and the last word has been said on all the questions involved. I have heard of cases, in which the court has been moved to grant an injunction restraining publication until some issue has been decided. I do not think that there would be any great chance of such an injunction being granted until the critics were agreed as to the authority and inspiration of the word of God. Meanwhile we pursue, and must pursue, the wholesome, practical policy that lies before us. I do not speak contemptuously or think contemptuously: I speak with all possible respect, or rather with all the respect that is possible of the whole fighting brigade with which we have to do; and still less am I inclined to underestimate the noble services of biblical scholars like the present and the late Bishop of Durham. But after all one cannot but say what they themselves have said in a hundred ways, that the Bible itself is immeasurably greater and more potent, either than those who oppose it or than those who serve it.

So the Bible society will neither answer the enemies, nor answer for the defenders. We will go our way, putting the Bible into circulation. I do not imagine that practical difficulties will be met with, to anything like the extent that some are tempted to suppose. There is often a marvellous difference between difficulties on paper and difficulties in practice; and it has ever characterized the history of Christianity that it has marched on, leaving many interesting questions unanswered, and encouraging its children to cut the knots that they could not untie. And so the word of God, always providing ample material for intellectual exercise and scholastic ambition, has served the common interests of human kind, not on the level of intellectual inquiry only, but on the more catholic level of human nature and spiritual wants. So we

are not discouraged that the question of inspiration in its scholastic and theological aspects still furnishes difficulties. May I be allowed to say, speaking in the presence of so many ministers of the gospel, that there is nothing in the great doctrines of our common Christianity that has not its roots in impenetrable mystery. The great truth of the Incarnation of the Son of God, the great revealed doctrine of the Atonement—each of these presents plain fronts for common uses, and intelligible issues for human faith and love; but in the case of the Incarnation, and the Atonement, and the inspiration of the Scriptures, the scholar may press his way, the theologian may push on, until he comes to the point where the truth escapes analysis and defies definition. When he comes into the open air to get rid of the headache that his studies have given him, he goes his way and preaches the gospel of Jesus Christ made man and nailed on the cross for the sins of the world. He preaches without restriction, or embarrassment, or fear, and he preaches that which is efficacious in every region of our life. There was something like this in the history of our Lord's own relation with the generation in which he lived. Neither his followers nor his foes comprehended him. He lent himself—he gave himself—to the one great class of minds; he withdrew himself from the other—not, as I understand it, upon any arbitrary or high mysterious necessity, but according to the great law of moral and spiritual government. There were those who insisted upon a decisive sign from Jesus Christ. They would not let him choose his own sign, or vindicate himself in his own way. They were like a distinguished Frenchman who said a few years ago: "Let us have a miracle here in Paris before a committee of the academy, and we will talk to you about the supernatural after that." So in our Lord's time there were men who proposed to him positive tests on which their judgment should pronounce. "Show us a sign from heaven," said they; and the grieved Lord, whose mission upon this earth was to save sinners, and not to provide speculative problems for wrangling philosophers—the Lord Jesus turned from them and said, "No sign shall be given." Then he multiplied signs and wonders upon the poor, upon the humble, upon the believing. "Go and show John—show all nations—the things ye have seen and heard: the blind receive their sight; the lame walk; the lepers are cleansed; to the poor the gospel is preached." I imagine that there are not many of us here who, however inadequate we might feel ourselves to take the field in questions of high criticism, could not lay our hands upon the proofs of the working of the Lord Jesus, and of the authority and power of the word of God, which will aid and comfort us through all the years of our work and our pilgrimage.

There is one remark that I should like to make before I close. His grace, the archbishop, speaking with the authority which belongs to him, not only in virtue of his high position, but of his contributions to theological literature (which, if he cares to have the assurance, I should like to say, respectfully, are understood and appreciated outside the communion of which he is an ornament)—his grace has referred to the nature of the credentials that Christ has put upon the Old Testament Scriptures. That is a question

which is going to be thought out, to be fought out, and the issue of which I welcome beforehand, having faith in that issue. I will not presume to enter upon any detail of it; but one humble contribution to the line of thought I would make. It is unmistakable that the Lord Jesus Christ has given an interpretation of the Old Testament, speaking largely and broadly. He said, as he stood in the presence of those Scriptures and in the presence of the appointed representatives and teachers of them, "I am come to fulfill *these*"—the law and the prophets. Not merely to fulfill certain predictions—Pontius Pilate and Herod did that—but, "I am come to fulfill, to gather up, to complete, and to bring out in all its truth and power. I am come to fulfill. They testify of me." Our Lord was laughed to scorn when he made that claim, and his opponents crucified him. Now nearly two thousand years have passed, and each of the parties to that issue are represented on earth. The representatives of the Judaism of the day are with us. The Jews are here still, cherishing their sacred language and their lofty traditions still, under every movement of fortune preserving their unextinguished nationality and their intellectual and moral type. And their best possession to-day is their Scriptures. The Jew, who holds the law and the prophets in the hand, cannot merely look in the face, as we say, the representatives of classic or modern literature. He would hardly condescend to enter into competition with them as to which possesses the nobler inheritance from his ancestors. Now I say that the issue between Jesus and the Jews of his day concerning the meaning of the Old Testament has been shifted two thousand years, and to-day the followers of Jesus will take up the challenge. Here is the same Old Testament. On the one side of it the descendants of its Jew guardians still rejecting the Christ-given key to those Scriptures, still refusing to allow their old records to be unlocked by that key.

And here we stand—so God help us!—here we stand with these Old Testament Scriptures, and we ask, What do the centuries say as to the interpretation which Christ and his disciples have put upon those Scriptures? Has it stood the tests? Has it borne the weight of the issue it raised? Why, my Lord, in the hand of the Jew to-day the Old Testament—the letter intact—is the letter and no more. He has not diffused it. He has not carried it through the world. He has smitten no rocks with it, as his great teacher Moses did, so that the people might drink. He holds in his hand a sacred tradition; but it is lifeless, it is voiceless, like the great organ that rises up above us when there is no breath in it. You may put your most skillful man at the keys, but there is no breath therein, and no sound comes forth. But in the hand of the Christian the Old Testament moves through the whole world, and finds a home in every country. Moses and the prophets, David and Isaiah, are dwelling with the Gentiles, and, if I may say so, they are at home with them, feeding their piety, nourishing their moral life, breathing divine consolation into them. Everywhere under the name of Christ the Old Testament opens and sends forth all the hidden virtue which the traditionary interpretation of the Jew failed to evoke. Now I contend, broadly speaking, that the fact that under the guidance of Jesus

Christ the Old Testament has leaped the bounds of a narrow national life and become a great world-regenerating force, substantiates and gives credentials to the Christian interpretation of those Scriptures. Into our hands—not because our hands are either strong or skillful—the key has been given. They testify of him. Now the great instrument is no longer silent. Its mighty melodies fill the whole world, the law, the prophets, and the Psalms forever bearing witness to Jesus Christ our Lord and Master.

During the last few days some of us have looked at that most remarkable series of pictures which modern British art has produced, and which are lodged in a sort of sanctuary not very far from this building. We have seen those four great canvases with their mystic story of a kingdom and a court locked under some dread spell of slumber—the king, the councillors, the warriors, the maidens, all asleep. No one can awake them. There is no visitor that can break that spell, none but one destined and appointed herald, at whose coming the spell shall break, and all these sleepers shall open their eyes and stand upon their feet. Sir, I know very well the hand that painted the picture, and I am not making its author responsible for my interpretation when I give it. As I looked upon it a few hours ago I saw in it one of the deepest symbol-pictures of the world's life and fortunes upon which I have ever gazed. There are vast portions of the world where all the deepest life of man lies slumbering, locked up under a dread, mysterious spell of sleep. The eye is heavy, the ear is dull, the heart is hard. And many have come to break the spell—the merchant, the scholar, the soldier, the statesman—but it avails not. There is only one at whose coming the spell breaks and the sleepers rise, and that is Jesus Christ our Lord.

FOREIGN DEPARTMENT.

ZULU MISSION.—Mr. Kilbon writes from Adams, Natal, and speaks of an increasing demand for the Zulu Bible. The circle of inquirers after Zulu literature is constantly enlarging, and new supplies from this country are asked for as soon as they can be forwarded. Plans for the revision of the Old Testament are matured, and the matter is in the hands of a committee of nine, which has divided the work into three parts, each in charge of a sub-committee. Some years will be required for its completion.

BRAZIL.

LETTER FROM MR. TUCKER.

RIO DE JANEIRO. Sept. 3, 1890.

In July and August accidents befell two of our colporteurs, which came near being fatal in each case. André Cayret entered a car to sell his books at a station where the train stopped for a few minutes. The train started while he was making change. He stepped off while it was in motion and fell on the side of the road and down an embankment. He was taken up badly bruised and carried to a hotel, where

he had medical treatment. He is still unable to use his right arm freely, but the doctor thinks he will recover its use. For more than a month he has been a sufferer, and has been unable to work; but this morning he has started out to see what he can do in the way of selling Bibles.

Leopoldino da Costa, who made so successful a trip in May, June, and July, was returning, and had just begun his work in the interior in August, when he was thrown from his horse down an embankment. The horse fell and rolled over him. He was badly bruised, and for two weeks was unable to work, but has now resumed his journey.

José Duarte had sickness in his family, and was detained at home during August, but has now gone into Northeastern Minas to visit some new places.

João Benini has just returned from a four months' journey through San Paulo, visiting principally the Italian colonies. He has had quite a successful trip, but returns much broken down, and writes that he will need to rest for a few months.

Two of our men recently visited a few towns bordering upon Mr. Boyle's field of labor, and distributed 344 copies of the Scriptures. They found so many persons becoming interested in the gospel that they wrote to Mr. Boyle to go there and preach. He complied with the request, and found such a manifestation of interest in the work that he decided to take his family there and spend a month. We are still short of colporteurs, but hope that suitable men may soon be found.

In August I attended the annual session of the Methodist Conference in Brazil, and then went to the capital of Minas to look after a supply of books for Diamantina and other places, and to see Bernadino and Leopoldino fitted up for a journey of two months in that section of country. They are to visit a number of towns never before visited by colporteurs, and where the Bible is almost unknown.

I suppose that now that the elections are near at hand, our work may move slowly for a few weeks. The Lord continues to give the written word favor among the people.

AN INCIDENT IN TURKEY.

A few days ago Colporteur Yani, in the Trebizond district, arriving late in the evening at a village where he expected to see some friends, and learning that the bishop was in the village, thought it was hopeless for him to try to sell any books, and was apprehensive that he might not even find a lodging place. Night found him without a resting place, but he finally lodged in a barn. In the morning he found his way to the house of his friends, and while resting there the bishop's attendant came in and began to beat him. He then berated the host and his wife, saying, "Why do you receive Protestants into your house?" He then made another attack on the colporteur, exclaiming, "Why do you dare to bring books here?" The colporteur was stunned by the blows, and fell to the floor. On recovering consciousness, he went to the bishop to demand the reason of his being treated in this manner, but the question was hardly out of his mouth when both the bishop and his attendant fell upon him, striking him and threatening to kill

him. He was surprised that he came out of the conflict alive, and he lay sick for several days afterward. The culprits ought to be made to suffer for this ruffianism, but, as things go in this land, it will be impossible to secure justice. M. BOWEN.

LETTER FROM THE CENTRAL TURKEY MISSION.

To the Officers of the American Bible Society:

DEAR SIRS:—It was proposed at our annual meeting in July that I should write you something of the Bible work now in progress in our Central Turkey Mission. I could wish that my information on such a broad and important subject was more extensive, since, not being aware that this responsibility was to be committed to me, I have had no opportunity to secure special information about the distribution and sale of Bibles, or to gather interesting incidents connected with the same. It is with pleasure, however, that I communicate such facts as I know, with the belief that you will continue to follow this work with your prayers.

As you are doubtless aware, our two large stations at Marash and Aintab were blessed with a great, and, as we believe, sincere revival. It was at this time that there was a large demand for the Scriptures, and so great was the call that there were not copies enough to supply all who wished them.

The Aintab colporteur reports a sale of 813 Bibles and parts of the Bible. A considerable number of these were disposed of in the neighboring villages which belong to the Aintab field, and which are toured twice a year by the bookseller. The colporteur for the Marash end of the district gives a similarly encouraging report. Although he had not the exact figures to give me, he thought the number was not far from eight hundred.

It is the custom of the bookseller to go down into the market and offer his books to the merchants as they sit in their little shops waiting for customers. It is not as it is in our American cities, where every store is separate from others, and an air of independence characterizes every business quarter. In Turkey, Armenian, Greek, and Turk, as he sits in his window-like store, holds conversation with those about him, asks questions freely as to what this man was saying to his neighbor, and runs over to the merchant opposite to him to change a piece of money or to satisfy his curiosity regarding a piece of goods he has just seen sold. In short, his business is everybody's business, and everybody's business is his, so that an earnest colporteur, determined to sell, soon finds himself surrounded by a curious crowd, and provided they are not too bigoted to abide his presence in the market, he must hand to the next man just what he showed to the first. Many an interesting, and not infrequently profitable, discussion has grown out of such a visit to the business part of the city.

I wish you might see one of our colporteurs—a fearless Greek, who is not ashamed of the gospel of Christ, who has always a reason for the hope that is in him, his face all aglow as he presses upon the minds of the learned as well as the ignorant the gospel invitation—try to refute with Christ's own

words the errors and superstitions of Moslem, Greek, and Gregorian.

In connection with the revival in Marash, one of the missionaries tells of a young convert, who could not sleep because of his new-found joy, but must needs get up at midnight and read from the precious book.

A poor blind woman, to whom a large Bible was given several years ago, looked up to me with her sightless eyes, exclaiming, "Is it all here, from Genesis to Revelation?" and then, feeling the covers reverently, continued, "Yes, sweeter than honey and the honeycomb." Her son, a young man who could read scarcely better than a child, spelled out in his feeble way the blessed truths which were food and drink to the stricken mother.

Our missionary at Hadjin reports a gift of Bibles, received through Mr. Bowen of Constantinople, for poor girls connected with the school there. A certain number of verses must be committed to memory before a Bible is presented, and indeed, where it is possible to require this, the book is prized far more than if it were to be given outright. We require the recipient to pay as much as she is able toward the cost, either in money or in work, always declining to give where one is unwilling to make some sacrifice in order to own a Bible.

Considering how much of a text-book the Bible has been for years in the schools of Turkey, the present generation ought to be very familiar with it. Some of them are, being able to quote fluently verse after verse; but with regard to the apprehension of deep spiritual truth and a personal application of the same, we often find them very deficient.

While our annual meeting was in session, the bookseller for that region, a good, conscientious man, was imprisoned by order of the government, because certain books were found in his possession which did not bear the seal of approval. He was deprived of liberty for some days, awaiting the tardy action of the authorities, which at that time for some reason were out of conceit with the missionaries and their work. But such petty interferences from the Porte cannot materially affect our work. The blessed Bible has won a place for itself in this land of the false prophet, and will continue to find readers and earnest students of its pages so long as time endures. The gospel of Christ must ultimately supplant the errors of darkness, and we thank the Lord for what of victory we witness in this our day.

In behalf of the Central Turkey Mission, respectfully submitted,
HARRIET N. MEAD.

"DESPISE NOT THE DAY OF SMALL THINGS."

TRANSLATED FOR THE "BIBLE SOCIETY RECORD" FROM THE
"CALWER MISSIONSBLATT."

It has often been said that the best missionary is the Bible itself. We do not consider that to be altogether true, and Christ himself sent out apostles, not Bibles. It is, however, certain that next to oral preaching, and in places where no missionary can have access, printed or written portions of the word of God, and indeed here and there also entire Bibles,

have found a truly wonderful entrance. We give two examples:

A Chinese merchant from the interior, on a visit to Shanghai, bought a New Testament and carried it home. Three weeks later he came again to Shanghai, went to the Bible depot, and said he had read that book, but it seemed very incomplete, and he wished now to buy the missing part. He accordingly took the Old Testament also, and carried it joyfully home with him. He had shown his New Testament to the village schoolmaster among others, and he, after reading it with delight, had delivered himself of the opinion: "That is a good book; Confucius must have had something to do with it." The result was, that twelve or fifteen men in turn were given single leaves of the book to read and copy, so that gradually twelve or fifteen copies of the entire New Testament were begun. Where there is such hunger for the word, the fruit of the word will not be lacking.

It occurred to a young missionary in India, who felt unhappy because he could not yet preach to the heathen in their own language, to take single sentences and short words from the Bible which had been translated into their vernacular, and to copy them on small pieces of paper. So he wrote such passages as "God is love," "Jesus Christ came into the world to save sinners," and distributed them to the people as he had opportunity; whether this was of any use, he of course did not know.

Years after, when he was living in another city, a native came to him one day and begged him to go and visit a dying man in a neighboring village. The missionary accordingly went, and found a man sick unto death, who at first sight of him called out with a happy smile: "Tell me more about Jesus, for I am going to him in heaven. I would like first to know more about him." "Are you then a Christian?" asked the missionary. "Yes, thank God," answered the dying man; "I do not fear death, for Jesus Christ came into the world to save sinners." "What missionary taught you that?" "No missionary taught it to me, for until this day I have never seen a missionary." "How then have you learned our religion?" "In this way: there was an English missionary in another city far from here, who was accustomed every day to copy single verses out of the Bible and give them to passers-by; people from our village who used to go by his house brought me some such, because I could read them, and they could not." With these words the sick man took from under his pillow an old crumpled bit of paper with sentences from the Bible written on it. "I have read them over and over again," he said, "and so I learned how much better the Christian religion is than ours, and at last I became a Christian myself." Here was a result of that missionary's work. Is it a question, do you think, whether he worked in vain?

From the Baptist Missionary Magazine.

THE SHANGHAI CONFERENCE.

BY THE REV. WM. ASHMORE, D.D.

Perhaps the supreme achievement of the conference is in relation to Union Versions of the Scriptures. It was hardly deemed a possibility to have such versions at the outset. There were difficulties

in the way, many and huge. They had their foundation primarily in the nature of this difficult language—its utter heathenism of conception and expression—its lack of suitable religious terms and designations, and its general materialistic make-up, making it ill fitted to be a vehicle of religious thought. Then there had been controversies in the dead past over the versions of former days, and the brands were smoking yet, some of them. So it was a difficult and delicate matter to enter upon; but the attempt had to be made. It was made with slowness and caution. Search-lights were kept going all the time, and dangerous places were discerned just in time to avoid them and prevent a stranding of the whole endeavor. Once or twice all hope was about to be given up; but again the search-lights would disclose the channel which, though narrow and tortuous, still furnished a passage-way, and the Union Versions got through safely after all, and so did the plan for an annotated Bible. It was a fitting occasion to burst forth, as the conference did, into the favorite hosanna of the day: "Praise God from whom all blessings flow!"

THE BIBLE IN THE SHANGHAI CONFERENCE.

FROM THE NEW YORK EVANGELIST.

The question of Bible translation is one of vital interest in every land, and in none more so than in China, where the people to be reached by it are counted by the hundreds of millions. The history of the English Bible is of thrilling interest and suggestive significance. The history of the Bible in China, whose opening chapters are before us, promises a story of equal interest. The supreme importance of having one Union Standard Version has been felt from the beginning, and an attempt was made nearly half a century ago to secure such a version by the joint work of delegates from the leading English and American societies. The attempt was a failure, for reasons that need not be recounted here, and the result was three independent versions instead of a single Standard one. Each of these has had its strong advocates and adherents, and, it need scarcely be added, each has its evident merits and demerits. Within a few years, two new versions of the New Testament from competent hands have appeared, each aiming at simplicity of style and literalness of translation. Both are admitted to be improvements in the direction of simplicity and intelligibility, but one being the work of a single individual and the other the work of but two, they are open to the objections and show the defects which might naturally be expected in a "one-man" or a "two-men" version.

The desire for a Union Version in simple, Classical style, has been growing in intensity, and the discussion of the subject was placed first among the many important matters to be considered at the General Conference. Many opinions were expressed and published beforehand, and widespread interest and discussion awakened. As the time drew near, the feeling grew more intense. Dr. Wright, the editorial secretary of the British and Foreign Bible Society, came to China to collect information and to help forward the movement.

Two days before the conference opened, a large number of representative men having already reached Shanghai, preliminary meetings were held to canvass the views of the different societies, and if possible to decide upon some concerted plan of action, which should save the subject from being swamped in the confusion of public discussion or indefinitely postponed. These caucuses were well attended by those who were known to hold positive opinions on the subject, but were characterized by a remarkable hesitancy in the expression of these opinions. The burden of what was said was, that the difficulties in the way seemed insuperable, and the unification of the divergent elements an impossibility. To use a commonplace expression, the subject "rather fell flat." There was a general sense of discouragement among the strong advocates of a Union Version, and propositions were made as to the second best thing to do under the circumstances, in the way of revising the old versions.

As the event proved, these preliminary caucuses were but the outcome of human wisdom proceeding along the line of human expedients; hence they failed to reach a practical solution. God had better things in store for us; and when the time came after the opening of the Conference, the Spirit who had inspired the word took possession of the hearts of that great assembly, and led them triumphantly to the unanimous adoption of one of the grandest measures in the history of missions to China or to any other land.

The rules of procedure having already provided for the appointment of large representative committees to take up and formulate definite action on all important subjects discussed, the way was prepared for the practical solution of this momentous matter, a matter beset with peculiar difficulties, and involving interests and consequences most wide reaching. After a paper by the venerable Mr. Muirhead, giving the history of versions in the past, and another admirable and discriminating paper by Dr. Wherry, the subject was fully discussed in open house, and then referred to a committee which not only represented all the elements to be combined, but embraced many of the keenest minds and the ripest experience of the Conference.

They were under the leading of God's Spirit. The work was not hastily done. The difficulties were not easily surmounted. A great deal of mutual concession was required and given. The feeling that the time to undertake a Union Standard Version had come, was so deeply impressed upon them, that they felt that they *must* bring in a favorable report. While this committee was holding its meetings, the Spirit had been busy in the hearts of the members of the Conference, causing them to look for, eagerly desire, and pray for this one result; and when the report was presented recommending one Union Standard Version in simple, Classical style, for the whole of China, the enthusiasm of the Conference expressed itself in the prolonged applause, in the spontaneous rising of the whole body, and the singing of the time-honored doxology to the Author of all blessings. It was refreshing to see how enthusiastic we could become over the old Bible. The deep wish of our hearts was granted. *One Bible for China!* The

shallow sneer of the anti-missionary critic that we cannot agree on a version of the Bible, much less teach it to the Chinese, has no longer any point. The confusion arising from various styles and renderings, which has been so keenly felt in the past, will trouble us no more.

There were still important practical matters in the carrying out of this measure to be provided for, and it was here that the wisdom of the Conference appeared most conspicuously. If the Conference should attempt to choose the translators and settle all the details of the work, there were sure to be mistakes and endless confusions and misunderstandings.

It was therefore recommended that a permanent committee be elected by ballot of Conference from the whole body of missionaries in China, to consist of five Englishmen, five Americans, and two Germans, and that this committee should in its turn select the translators and attend to all the business connected with the work. All possibility of confusion and failure are thus precluded, and the work placed in competent hands. The text from which the translation is to be made is the Greek text of the Revised Version in English, all existing versions in Chinese to be used as helps so far as available. The honored names of Dr. Griffith John, Dr. Henry Blodget, and the Rt. Rev. Bishop Burdon, whose work on the New Testament has been referred to, are by special recommendation of the committee and request of Conference placed first on the list of translators. It is only those who are familiar with the history of the past, and who have felt the pressing need of a version of the Bible which we can present as the standard for all China, who can fully appreciate the profound interest and meaning of this measure. Had the Conference accomplished nothing beyond this one result, it would remain a living monument to its memory, amply repaying all the time and expense of gathering such a company together.

A supplementary report was presented, recommending a Union Version in high, Classical style, intended specially for scholars, to be based chiefly on the so-called Delegates' Version. A similar recommendation was made for a Standard Version in Mandarin Colloquial, which is the spoken language of two-thirds of the people. These three versions are to be based on the same Greek text, and each is to be the standard in its particular sphere.

The subject of the various Vernaculars, of which there are many, was discussed, the system of Romanization commended, and a committee representing all the leading dialects appointed to watch over this work. Steps were also taken to prepare an annotated Bible, and thus meet a crying want, which many have long felt.

China is to have the Bible in the best possible form, and is no longer to be distracted with a variety of versions. The sword of the Spirit is no longer to be dulled by various and imperfect translations, but, polished and sharpened to the finest edge that present attainments in China will allow, is to be sent on its conquering way through this literary nation. No one hopes for perfection at present. Subsequent versions will necessarily be required, but they will be *revisions* of the first Standard Union Version, the

noblest monument of the Shanghai Missionary Conference of 1890.

B. C. HENRY.

CANTON, China.

FRENCH MISSION ON THE ZAMBESI.

A letter from M. Coillard, of the French Evangelical Mission upon the Upper Zambesi, in the *Journal des Missions Evangeliques*, gives an interesting account of his work. The pupils of his school, numbering nearly forty, have a real love of reading:

A vacation day (he writes) is a day of privation to them, and generally they besiege my door and obstruct my veranda in order to get the loan of a schoolbook. Among my luggage I brought from Sefula a little box of books; only two Bibles, one of which was publicly presented to the king, and the other was reserved for our first convert. But the moment they knew that the New Testament and some hymn-books were for sale, our pupils were jubilant. One brought his ox, another asked his father for a calf, and each one secured a little packet of books of the value of his animal. You should have seen a charming little boy come joyously to me the other day to announce that his heifer was here. Shortly, in fact a pretty creature of two years capered into the yard. All the school was there, and when I brought the books, with a shirt and some bits of cloth, there was a general exclamation of surprise. Our little Goodman's eyes sparkled with joy, and he no sooner had the books in his hand than he capered and gambolled like his heifer, and ran for the village followed by all his comrades. To us it seems marvellous that these heathen children, who hardly know how to read, should desire to have God's word. It is not less marvellous that their heathen parents, who know not the gospel, should furnish the means to buy it. Our daily worship and Sunday services have taken on a special interest. Each one follows the reading in his book, and uses his hymn-book. There is now something real in what we do, and these dear children take a personal interest in it. Last Sunday we counted nineteen Testaments, and as many hymn-books in use. God grant that we may soon have still better news to give you. These are the leaves, as I said to them last Sunday, a sign that the tree is alive; but we want more than leaves, we want the fruits of repentance and conviction. And we shall have them.—*The Missionary Herald*.

BIBLE READERS IN AFRICA.

The readers of Mr. H. M. Stanley's latest work on Africa will find in the second volume some account of an interview which he had with Christian refugees from Uganda, who had been connected with the mission of the Church Missionary Society. At a recent meeting of the committee of that society in Salisbury Square, Mr. Stanley gave further particulars of his interview with these men, and of the impressions which he had received. As reported in the *C. M. S. Intelligencer*, he said:

On arriving in Ankoli, as I expected, we met the Waganda. They were a nice, cleanly dressed, sober, and independent people. They had been on our

path, and had found on the road one of our haversacks filled with ammunition, powder, and percussion caps. They brought it up to me and said who they were. They were Samuel and Zachariah, of the Protestant Mission of Uganda. They laid this bag at my feet, and when I examined it, I found it contained ammunition, a property which is very valuable there. Well now, I had it by my chair, and while I was in conversation, a Mussulman slipped his fingers there and snatched it away, and I never saw it more. That Mussulman belonged to my force, and I was so ashamed of it that I did not mention to the visitors what had become of it.

In the evening, they came again to see me, and after shutting the door, they told us the wonderful story of the deposition of Mwanga and the growth of the Christian Mission. I should have liked nothing better than to have had one of these two men in London to tell it in their own Swahili, and to have some interpreter interpret it sentence after sentence. It was most graphic, most beautiful. They stayed with us three or four days.

I noticed that as soon as they left my presence, they went to their own little huts, and took out little books that they had in their pockets in their skirts. And one day I called Samuel to me and asked: "What book is that you have? I did not know that Waganda read books." And that was the first time I knew that they had the gospel in Kiganda! Then I took greater interest, for I found that almost every one of the party had a small pamphlet in Kiganda, prayers, and the Gospel of Matthew, and, I think, of Luke. I remember very well seeing the word *Mathaio*, or Matthew, on the top of the book, or the title-page. I noticed that after the conference, where the prince and leaders of Ankoli ceded their country, they retired to their huts and threw themselves upon the ground, and took out the books and began to read them; and then they gathered together and began to talk. And the question was asked me with a kind of deprecating smile, "Are all white men Christians?" That was more than I could venture to say, though "I hoped," of course, "they were." Then he put a point-blank question to me, and said, "Are you a Christian?" Then I asked him, "Do you consider yourself a Christian?" "Of course I do," he replied. "How long have you been a Christian?" "Well," he said, "I am one of Mackay's pupils, and learned from him, and this book was given to me and to every one of us. There are about 2,500 of us, all belonging to Mackay's Mission." We found that the statements of Samuel and Zachariah were corroborated by Mackay, who had a party of about twenty-five Waganda that had been pleased to follow him in preference to settling in Ankoli.

You could not desire any better experiences than those of the Mission in Uganda during the days of the persecution, when the converts were seized, to be put to death, to be massacred and clubbed, or to be given away to the Arabs as slaves—such fortitude, such bravery, such courage! It is unexampled in the whole history of Africa. As I heard the story of Samuel and Zachariah and others, looking at their cleanly faces, hearing them tell how they endured the persecutions of Mwanga, I was carried back to the days of Nero and Caligula; how they persecuted the

Christians at Rome; just the fortitude I had read in the books of the martyrs of the early church. Really there were instances here of equal courage, of equal faith, of equal devotion to the cause they had embraced. I think the future of that country will be very bright indeed.

You must understand that these people's church is only a very common hut, roofed with straw, and the sides made of mud. At the same time it is a church; and when they go in, and hear the voice of the preacher, they feel it just as much as if they stood under the dome of St. Paul's or at Westminster.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ARKANSAS.—I have attended the conference of the African Methodists, and addressed the body, especially on the work of supplying the children of their conference with Bibles for Sabbath school use. A strong resolution was passed to do this. I attended also the district conference of the Methodist Episcopal Church, South, at Manitou Springs, in Franklin County, made two addresses at that meeting, and received the warmest commendations of the work of the American Bible Society, and promises to fill their Sabbath schools with a copy for each scholar of the Bible.

I held the anniversary of Holly Grove Auxiliary Bible Society, ordered new books, and raised a collection for the American Bible Society. I also paid my annual visit to Clarendon, Monroe County, preached at the Methodist Episcopal Church, South, and took a collection for the general cause. I also visited Jacksonport, which I had not visited for several years, where I preached in the Methodist Episcopal Church, South, and raised a collection for the Bible cause. Circulars, setting forth the plans of the American Bible Society for circulating the Holy Scriptures among Sabbath school scholars, have been sent to every newspaper published in Arkansas, with a request that each shall acquaint its readers with these plans. The collections during the month (\$199 38) have been very encouraging for Arkansas.

ILLINOIS.—Stephenson County auxiliary held its forty-first anniversary in the Methodist Episcopal Church at Lena, on Sabbath afternoon and evening, August 31st. The occasion was one of deep interest. Lena has been a banner town in the county for some years, owing to the zeal and liberality of the president of the auxiliary, who resides at Lena. He presided at the meeting, and after introductory services by various preachers present, the reports of the secretary and treasurer and agent were presented. They were satisfactory and cheering. The society voted a donation of \$400 to the Parent Society—\$100 more than any year of late.

INDIANA.—I was almost incessantly engaged during the month of August. I thought it best to give my time to the auxiliaries centering in the smaller places, and to avoid the cities, where pulpits are usually vacant during the heated term, as little can be

done without the aid of the pastors. I visited, however, eleven societies, attended five anniversaries and three ecclesiastical bodies, delivered twenty-five sermons and addresses, and travelled 1,404 miles.

KENTUCKY AND TENNESSEE.—The State of Tennessee has Sunday school conventions for East, Middle, and West Tennessee. The convention in East Tennessee had transpired before the issuing of the circulars bearing upon the supply of all children who can read. I attended the convention for Middle Tennessee at Gordonsville, during the month of July, was well received, presented the work before the convention, and it received a hearty approval. Here I placed the circular in the hands of forty-two superintendents of Sunday schools. During the month of August I visited the convention for West Tennessee, at Dyersburg. This convention was largely attended, many of them representative men and women. I laid the work before this convention, and it was warmly and unanimously indorsed by resolution. Eighty-two copies of the circular were here placed in the hands of Sunday school superintendents.

I attended also the Kentucky State Sunday School Convention of the Cumberland Presbyterian Church, at Franklin, Ky. Here I addressed a large audience, and the work of the American Bible Society was cordially approved. Thus far the circulars have been placed in the hands of 300 Sunday school superintendents in the two States.

I also presented the work of the Society before the State missionary meeting of the Christian Church of Kentucky, at Lexington. Here I was accorded a popular hour, and the work was most cordially approved. The religious papers of the two States have granted me a hearing on this latest important undertaking of the American Bible Society.

LOUISIANA AND MISSISSIPPI.—The first Sunday in the month was spent in Booneville and Baldwin, addressing the annual meeting of Prentiss County Bible Society at the former in the morning, and a union meeting of the various congregations in the community at the latter in the afternoon. These two meetings, and the collections resulting therefrom, were satisfactory.

The following week I attended and addressed the Mississippi State Sunday School Convention, which was held in Vicksburg, Miss. The address was kindly received, and the highest appreciation was expressed for the American Bible Society and its work. A resolution was passed requesting the members of the convention to co-operate with the Society in its efforts to supply the children of the Sunday schools of the State with the word of God.

The fourth Sunday in the month was spent at French Camp and McCool, holding a meeting in the interest of the Bible cause in each place. The collections for the day were very good, considering the circumstances.

The next week I attended an annual meeting of the College Hill Bible Society, and a meeting of the North Mississippi Presbytery, each of which was held at College Hill at the same time. The occasion was a very pleasant one indeed, and the highest appreciation was shown for the Bible cause. The annual sermon of the Bible society, which was a very ap-

propriate one indeed, was preached by Rev. Mr. Raymond, a member of the presbytery; and the collection that followed amounted in cash and subscriptions to \$47 40—a good collection for the community. The College Hill Bible Society, which is composed of the members of one congregation, is deserving of the highest praise.

NEBRASKA, COLORADO, AND WYOMING.—Since my last report I have visited and addressed twelve auxiliary societies and two ecclesiastical bodies. I spent one Sunday at Fairbury, Neb., with the Jefferson County Bible Society. I preached in the Presbyterian Church in the morning. The anniversary of Jefferson County Bible Society was held in the same place in the evening. The pastors of the Baptist, Presbyterian, and Methodist Episcopal Churches, and your Superintendent addressed the meeting. It was greatly enjoyed, and I have no doubt a good impression was made.

The third Sunday I visited the societies of Nemaha County and Peru and Vicinity. I addressed each of these societies, and each made a contribution to the Bible cause. I spent also one Sunday at Madison, with the Madison County Bible Society. The annual meeting of this society was held in the Methodist Episcopal Church. Here also your Superintendent delivered the address. The meeting was one of special interest. A number of week-night meetings have been held, at each of which those present seemed to take a deep interest. I have been from home twenty-eight days and have travelled 1,831 miles.

MICHIGAN AND WISCONSIN.—The circulars sent out are awakening an interest in Sunday school supply. Several pastors have assured me that the number in the Sunday school who are without Bibles is far greater than they would have believed it possible before they gave the matter personal attention.

Manistee County, Dodgeville, and Portage County Bible Societies each held an annual meeting of unusual interest. The large and eager crowds indicated the interest the people would take in the Bible cause if it can be properly brought before them.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—On the first Sabbath morning in the month I preached in the Methodist Episcopal Church of Hector, Minn., in the afternoon addressed a meeting seven miles in the country, and in the evening attended a meeting to reorganize the Renville County Bible Society. This society promises to meet the needs of the county. Three other societies were visited the same week.

On the 10th I was at Flandreau, South Dakota. I preached in the morning at a union meeting in the Methodist Episcopal Church, and in the afternoon rode twenty miles and addressed a meeting in the country. In the evening the annual meeting of the Moody County Bible Society was held in the Presbyterian Church of Flandreau, the president of the society, the pastors, and your Superintendent taking part in the services.

I reached Chamberlain for the 24th. In the morning I preached in the Congregational Church, and in the evening a union meeting of the Methodist Episcopal and Congregational Churches was held in the opera-house, and an auxiliary Bible society was or-

ganized for Brule County. Delegates from different parts of the county were in attendance, and the pastors, your District Superintendent, and others addressed the meeting. Considering the failure of crops in the county, the contributions made were very liberal.

NEW JERSEY AND DELAWARE.—The first Sabbath in August was spent in three of the Methodist Episcopal Churches of Ocean County, N. J., including the church at Tom's River, the county town. On Monday, August 4th, a meeting was held at this place, and the county Bible society was reorganized, and plans made for an annual meeting to be held in November next.

August 10th I preached in the First Methodist Episcopal Church, at Phillipsburg, N. J., in the morning, and in the First Presbyterian Church in the evening. We had large congregations, manifesting a lively interest in our great cause, and the contributions were liberal.

On Tuesday, August 12th, I addressed the Warren County Sunday School Association, in the interests of our effort to supply all Sabbath school children with Bibles of their own.

On Sabbath, August 17th, I addressed union meetings in the Presbyterian and Methodist Episcopal Churches of Belvidere. At both services the congregations were large and the interest good.

August 24th I preached to a large congregation in St. Paul's Methodist Episcopal Church, Ocean Grove. This "City by the Sea" was thronged with people, it being the great camp-meeting Sabbath. The collection for the American Bible Society was 400 per cent. advance over last year.

I attended the annual meeting of the Hunterdon County Bible Society, at Clinton, N. J., on the 26th. An able sermon was preached in the morning by Rev. Dr. Ryman, and in the afternoon addresses were delivered by Rev. Dr. A. S. Hunt, Rev. T. W. Chambers, D.D., LL.D., and your Superintendent. The meeting was in every respect successful; \$450 were donated to the American Bible Society from funds in the treasurer's hands, and about \$1,200 were transferred from the purchase account to the donation account.

NORTH AND SOUTH CAROLINA.—Again this month I have directed my efforts chiefly to pushing our plan of Sabbath school supply through Sabbath school conventions. Six of these I have attended, and presented the scheme to them, viz., those of Clarendon, Fairfield, Newbury, and Spartanburg Counties, in South Carolina, and of Rowan County and Fayetteville Presbytery, in North Carolina. I have also attended and addressed on this subject the annual meetings of the auxiliary societies of Gaston and Rowan Counties, in North Carolina, and have besides presented the cause to two church congregations and one Sabbath school. Everywhere, as heretofore, the plan seems to have met with special favor.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—The first part of the month herein reported was spent in Southern Oregon, attending and participating in the annual meetings of the Ashland and Vicinity and the Jackson County Bible Societies, and in looking after the general interests of the work in

that part of the field. The annual meeting of the Ashland and Vicinity Bible Society was especially interesting. Medford is a growing town twelve miles north of Ashland, and on the Southern Pacific Railroad. I spent a Sabbath morning there, preaching at the Presbyterian Church.

The Oregon Annual Conference of the Methodist Episcopal Church held its session at Grant's Pass, Oregon, commencing on the 21st. It was my privilege to attend the conference, and, by invitation, to address the same on the work of the American Bible Society. The committee on the Bible cause presented a favorable and encouraging report, which was adopted by the conference. Rev. G. F. West, the assistant superintendent, met and addressed the Columbia Conference of the Methodist Episcopal Church, South, which met at Lebanon, in Linn County, Oregon, on the 21st. A very cordial reception was extended to him by the conference. Resolutions indorsing the work of the American Bible Society were adopted.

TEXAS.—I visited the San Antonio Bible Society. Several of the city churches gave \$150 to enable this auxiliary to employ a colporteur for the city. This auxiliary also took steps to supply a Bible to each child who can read in the Sunday schools of the city.

The remainder of the month was given chiefly to exploring a new field, viz., The Panhandle of Texas. A few years ago this portion of the State was put down on our maps as part of the "Great American Desert;" now it is being settled up. A little over two years ago the Fort Worth and Denver Railroad was completed through this part of the State for a distance of about 400 miles. I visited the more important points on this road, where towns are being settled, and organized two regular auxiliary societies, viz., at Amarillo, Potter County, and at Wichita Falls, Wichita Falls County; and reorganized three Bible committees, viz., at Clarendon, Donley County, at Quanah, Hardaman County, and at Vernon, in Wilbarger County. The representative of the American Bible Society was welcomed at most of these new towns. Business men said: "Yes, we want the good influence of the Bible Society to help build up our new country." Quite liberal contributions were made in aid of the work of Bible societies.

MISCELLANEOUS.

READ THE BIBLE CAREFULLY.

To some the Bible is uninteresting and unprofitable, because they read too fast. Amongst the insects which subsist on the sweet sap of flowers there are two very distinct classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and, as you watch its jaunty gyrations over the fields and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a great deal of ground. But in the same field there is another worker, whose brown vest and business-like, straightforward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly

wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom; if its dragon-mouth be shut, he thrusts its lips asunder; and if the nectary be peculiar or recondite, he explores all about till he discovers it, and then, having ascertained the knack of it, joyful as one who has found great spoil, he sings his way down into his luscious recesses. His rival of the painted velvet wing has no patience for such dull and long-winded details. But what is the end? Why, the one died last October along with the flowers; the other is warm in his hive to-night amidst the fragrant stores which he gathered beneath the bright beams of summer. Reader, to which do you belong—the butterflies or the bees? Do you search the Scriptures, or do you only skim them? Do you dwell on a passage till you bring out some meaning, or till you can carry away some memorable truth or immediate lesson? Or do you flit along on heedless wing, only on the lookout for novelty, and too frivolous to ponder or explore the Scriptures? Does the word of God dwell in you so richly that in the vigils of a restless night or the bookless solitude of a sickroom, or in the winter of old age or exclusion from ordinances, its treasured truths should perpetuate summer round you and give you meat to eat which the world knows not of?

In proportion as we cultivate a minute and loving acquaintance with the word of God our faith will be firm, and our religion will be sound and robust. The bee, which is gathering strength and sweetness from the blossom, needs no argument to persuade it that honey is hidden in the cells of flowers. And the man who is daily gathering comfort and support, sanctification and spiritual vigor, from the word needs no one to convince him that heavenly wisdom is contained in the Scriptures of truth; and such a man will not be easily beguiled of his steadfastness, whatever deceivers enter into the world. When near her death, a singularly clear-thinking and pious student of the Bible wrote to a friend the following: "You may remember my telling you that some years ago I declined greatly, almost entirely (inwardly), from the ways of God, and in my breast was an infidel—a disbeliever in the truths of the Bible. When the Lord brought me out of that dreadful state, and established my faith in his word, I determined to take that word *alone* for my guide. I read nothing else for between three and four months, and the Lord helped me to pray over every word that I read. At that time, and from that reading, all my religious opinions were formed, and I have not changed one of them since."—*James Hamilton.*

THE Bible is the most forceful and pungent of books. While it has the sweetness of a mother's hush for human trouble, it has all the keenness of a cimeter and the crushing power of a lightning bolt. It portrays with more than a painter's power, at one stroke picturing a heavenly throne and a judgment conflagration. The strings of this great harp are fingered by all the splendors of the future, now sounding with the crackle of consuming worlds, now thrilling with the joy of the everlasting emancipated.

It tells how one forbidden tree in the Garden blasted the earth with sickness and death; and how another tree, though leafless and bare, yet, planted on Calvary, shall yield a fruit which shall more than antidote the poison of the other. It tells how the red-ripe clusters of God's wrath were brought to the winepress and Jesus trod them out; and how, at last, all the golden chalices of heaven shall glow with the wine of that awful vintage. It dazzles the eye with an Ezekiel's vision of wheel, and wing, and fire, and whirlwind, and stoops down so low that it can put its lips to the ear of a dying child and say, "Come up higher." Just now, in a museum, we find a lamp exhumed from Herculaneum or Nineveh, and we look at it with great interest, and say, "How poor a light it must have given, compared with our modern lamps!" So I think that this Bible, which was a lamp to our feet in this world, may lie near the throne of God, exciting our interest to all eternity by the contrast between its comparatively feeble light and the illumination of heaven.—*T. De Witt Talmage.*

BIBLE SOCIETY RECORD.

NEW YORK, OCTOBER 16, 1890.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, October 2d, 1890, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

Devotional services were conducted by Rev. B. B. Tyler.

A memorial paper concerning James M. Brown, Esq., one of the Vice-Presidents of the Society, was adopted and placed upon the records of the Board.

Among the communications from foreign lands, submitted to the Board, were letters from Mr. Prince, of St. Petersburg, in relation to advance work in Asiatic Russia; from Dr. Labaree, of Oroomiah, reporting progress in the revision of the Syriac version of the Old Testament; from Rev. C. W. Kilbon, speaking of an unexpected demand for the Zulu Bible; from Rev. H. C. Hazen, of Madura, asking a grant of funds for Bible distribution in India; from Rev. Dr. Chamberlain, of Madanapalle, respecting the revision of the Telugu Bible; from the Executive Committee on Translations representing the Shanghai Conference, and asking the approval and co-operation of the American Bible Society in the measures inaugurated for securing acceptable versions of the Scriptures in Chinese, and from Dr. Blodget, Dr. Mateer, and Bishop Schereschewsky in reference to the same matter; from Rev. E. S. Little, of Kiukiang, asking for help in the establishment of a printing-press in that place; from the Rev. E. S. Haymaker, of Guatemala, expressing his confidence in the circulation of the Scriptures as a means of evangelization; the annual letters from the Central and Western Missions of the American Board, and communications from the foreign Agents in Mexico,

Argentina, Peru, Brazil, Japan, China, Siam, and Turkey.

On recommendation of the Committee on Distribution grants of books were made for the month of August to the value of about \$1,380; and for the month of September books to the value of about \$11,578, and funds to the amount of \$500. These grants include consignments to several of the Society's foreign Agencies.

The issues from the Bible House in September were 77,092 volumes; issues since April 1st, 471,658 volumes.

JAMES M. BROWN, ESQ.

This Board records with deep regret the death on the 19th of July, 1890, of their loved and honored associate, James M. Brown, a Vice-President of the American Bible Society, and a constant attendant at the meetings of the Board. Mr. Brown had been a Manager of this Society since 1867, and one of its Vice-Presidents since 1882. He had served on the Committee on Publication from 1868 to 1882, and on the Committee on Finance from 1882 till his death, bringing to the Society his judicious counsel, wide experience, business abilities, and personal energies. Mr. Brown's profound conviction of the divine origin of the Bible, and his unquestioning acceptance of its teachings as "the word of God," inspired his intelligent devotion to the circulation of the Scriptures as a primary and imperative Christian duty. He regarded the possession of the Bible and the ability to read it as a means of enlightenment essential not only to the temporal and eternal happiness of mankind, but as essential also to the integrity and permanence of American institutions based upon the broad Christianity that lies at the foundation of our national and State constitutions; and whose truths, judiciously recognized as embodied in our common law, are reflected in the highest form of the American civilizations bequeathed to us by our fathers.

Mr. Brown in his private relations, and in the many positions of trust and responsibility which he filled, showed the pervading influence of the teachings of the Bible upon his character and his life. Connected in his earlier years with the banking house of Alexander Brown and Sons, of Baltimore, he joined in 1844 the firm of Brown Brothers and Co., of New York, with which from that date he was identified, and of which he latterly had been the senior member. Mr. Brown served for two terms as president of the Chamber of Commerce, as trustee of the New York Life and Trust Company, and he was long a prominent power in the financial and commercial world. But his large responsibilities in that direction did not interrupt his quiet pursuit of the benevolent, philanthropic, and patriotic work in which he was engaged, and to which he gave with ready generosity his wise counsels, his active energies, his influence,

and substantial aid. Among the institutions indebted to his support were the New York Hospital, of which he was the president; the Society for the Prevention of Cruelty to Animals, of which he was also some time president; the Bloomingdale Asylum; the Young Men's Christian Association, of which he was a trustee and treasurer, and the Sailors' Snug Harbor. Mr. Brown succeeded his venerable father, Stewart Brown, as a warden of Ascension Church in this city, a parish historically identified with those memorable names of the Protestant Episcopal Communion, Bishop Manton Eastburn, Bishop Thurston M. Bedell, and Dr. John Cotton Smith. Among the latest moral and patriotic movements which Mr. Brown sustained with his heartiest sympathy and accustomed energy was the National League for the Protection of American Institutions, especially the common school system, and to prevent all sectarian or denominational appropriations of public funds.

This Board, sensible of the great loss sustained by the Society and themselves in the death of James M. Brown, and with an affectionate regard for his memory, place upon their records this tribute to his Christian integrity, the purity of his character, the fidelity and value of his services, and the inspiring influence of his example.

This Board further directs that an engrossed copy of this Minute, signed by the President and the Secretaries, be sent to the widow and children of our friend, with the respectful assurance of our sincere and tender sympathy.

Deceased Directors.

John H. Earle, New York.
Mrs. John L. Janeway, Philadelphia, Pa.
Hon. Frederick Billings, Woodstock, Vt.
Rev. George B. Cheever, D.D., Englewood, N. Y.
Hon. Edward F. Noyes, Cincinnati, Ohio.

Deceased Members.

Rev. Henry Torbush, Norwich, Conn.
Rev. John S. Porter, D.D., Burlington, N. Y.
Rev. Charles W. Mallory, West Hartford, Conn.
Rev. David R. Barnes, Oneida Lake, N. Y.
Rev. Charles L. Hagar, Crown Point, N. Y.
Rev. Hiram Nicolls, Vernon, N. Y.
George W. Shelton, Birmingham, Conn.
Hon. Sexton Smith, Mahopac Falls, N. Y.
Eliza Chassell, Holland Patent, N. Y.
Wm. E. Masterton, Caledonia, N. Y.
J. W. A. Cluett, Troy, N. Y.
Mrs. Mira J. Abbott, Fremont, Neb.
Mary Catharine Adams, Ghent, N. Y.
Mrs. Julia Raymond, Carmel, N. Y.
Matilda B. Gaston, Passaic, N. J.
Rev. Daniel Rice, D.D., Macalester, Minn.
Rev. Wm. W. Voorhees, Liberty Falls, N. Y.
Wynkoop Kiersted, Mongaup Valley, N. Y.
Mrs. Milo Sage, New York.

Summary of District Superintendents' Reports for the month of August, 1890.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	152
Anniversaries attended.....	71
New Societies and Committees formed.....	9
Sermons and Addresses delivered for the Bible cause.....	234
Letters sent.....	2,352

Miles travelled on official duty..... 29,651
 Donations and subscriptions secured for Bible cause \$1,844 52

Summary of Bible Distribution in August, by 59 Colporteurs and 27 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,079	634
Miles travelled.....	12,655	6,649
Families visited by them.....	17,409	15,542
Families found without a copy of Scriptures.....	2,513	2,598
Families supplied by sale or gift.....	1,857	930
Destitute individuals supplied in addition.....	1,064	626
Number of books sold.....	6,514	2,186
Value of books sold.....	\$2,404 04	\$830 91
Number of books distributed gratuitously.....	1,890	1,219
Value of books distributed gratuitously.....	\$425 21	\$265 39
Contributions received.....	209 91	1,029 81

Summary of 52 Annual Reports of Auxiliary Societies, received in September, 1890.

Receipts from sales in twelve months.....	\$2,211 09
Receipts from collections and donations.....	1,659 14
Paid American Bible Society on book account.....	2,069 87
Paid American Bible Society on donation account.....	552 67
Expended on their own fields.....	497 42
Value of books donated.....	193 03
Value of stock on hand at date.....	4,201 43
No. of these auxiliaries reporting general operations.....	5
Collecting and distributing Agents employed.....	5
Families visited by them.....	1,835
Families found destitute.....	151
Destitute families supplied.....	131
Destitute individuals supplied in addition.....	167
Sabbath and other schools supplied.....	1

RECEIPTS IN SEPTEMBER, 1890.

LEGACIES.

Chittenden, Emeline, late of Greene Co., N. Y.....	\$30 00
De Paun, W. C., late of New Albany, Ind.....	100 00
Drury, Juliana, late of Barre, Vt.....	700 00
Grove, Jacob E., late of Hannibal, Mo.....	5,000 00
King, Jane, late of Delaware, Ohio.....	73 97
Lewis, Isaac I., late of Scottsville, N. Y.....	250 00
	\$6,153 97

CHURCH COLLECTIONS.

ALABAMA.

Birmingham, First M. E. Ch. South.....	\$10 00
East Boga, Pres. Ch.....	4 15
Freeport, Meth. Ep. Ch. South.....	8 00
Greensboro Dist. Conf., Meth. Ep. Ch. South.....	13 89
South Blaine Dist. Conf., Meth. Ep. Ch. South.....	2 53

ARKANSAS.

Clarendon, Meth. Ep. Ch. South.....	7 00
Holly Grove, Pres. Ch.....	6 95
Jackson Co., Meth. Ep. Ch. South.....	6 25
Martins Springs, Meth. Ep. Ch.....	8 60
Newport, Pres. Ch.....	10 05
Walnut Ridge, Meth. Ep. Ch. South.....	4 90

CONNECTICUT.

Guilford, First Cong. Ch.....	11 00
North Canton, Meth. Ep. Ch.....	3 00

CALIFORNIA.

Pacific Coast African Meth. Ep. Conf.....	12 00
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GEORGIA.

Kings, Meth. Ep. Ch.....	2 00
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ILLINOIS.

Brooklyn, Pres. Ch.....	5 19
Doddsville, Pres. Ch.....	4 00
Illinois Meth. Ep. Ch. Conf.....	86 00

INDIANA.

New Albany African Meth. Ep. Conf.....	10 09
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KANSAS.

Wellington, Cong. Ch.....	3 00
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MARYLAND.

Cecil Co., St. Stephen's Church.....	95
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MASSACHUSETTS.

Florence, Cong. Ch.....	4 65
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MINNESOTA.

Eagle Lake, Meth. Ep. Ch.....	1 25
St. Paul, House of Hope S. S.....	9 43

MISSISSIPPI.

Centreville, Meth. Ep. Ch. South.....	1 00
" Baptist Ch.....	50

MISSOURI.

Boonville, Churches.....	30 00
Bellon, Churches.....	20 16
Deputator, Pres. Ch.....	5 00
Eldorado Springs, Churches.....	4 60
Farmington, Meth. Ep. Ch. South.....	5 00
Lincoln Co., Wesley M. E. Ch. South.....	1 00
" " Cumberland Pres. Ch.....	25

New Florence, Meth. Ep. Ch. South.....	\$2 80
O'Keefe, Mt. Zion United Pres. Ch.....	30 15
St. Louis, Cook Ave. M. E. Ch. South.....	20 00
Westfield, Pres. Ch.....	3 00

MONTANA.

Montana Conf., Meth. Ep. Ch.....	15 00
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NEBRASKA.

Wahoo, Cong. Ch.....	5 25
" Reformed Pres. Ch.....	5 00

NEVADA.

Nevada Meth. Ep. Mission Conf.....	30 00
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NEW YORK.

Avon, Cohocton, and Bloods, Meth. Ep. Ch.....	7 00
Cazenovia, Meth. Ep. Ch.....	9 00
Carmel, Meth. Ep. Ch.....	8 00
Gilbertville, Meth. Ep. Ch.....	2 00
New York, Pilgrim Cong. Ch.....	12 45
Penn Yan, First Pres. Ch.....	27 01
Pearsal's, Meth. Ep. Ch.....	4 00
Rockton, Meth. Ep. Ch.....	2 50

NEW JERSEY.

Camden, Third Street Meth. Ep. Ch.....	35 00
Hightstown, Meth. Ep. Ch.....	30 00
Island Heights, Meth. Ep. Ch.....	5 00
Montclair, Meth. Ep. Ch.....	54 26
North Long Branch, Meth. Ep. Ch.....	13 00
Oceanport, Meth. Ep. Ch.....	6 00
Ocean City, Meth. Ep. Ch.....	10 00
Ocean Grove, St. Paul's Meth. Ep. Ch.....	37 00
Pennington, Pres. Ch.....	16 18
Somerville, Meth. Ep. Ch.....	9 00

NORTH DAKOTA.

Fairview, Sunday School.....	50
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OHIO.

McKendree Ch. (Franklin Co.).....	3 00
Mentor, Meth. Ep. Ch.....	6 00
Warren, Meth. Ep. Ch.....	24 00

OREGON.

Columbia River Conf., Meth. Ep. Ch.....	55 00
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PENNSYLVANIA.

Black Lick, Pres. Ch.....	3 00
Plymouth, Pres. Ch.....	3 00

SOUTH DAKOTA.

Black Hills Mission Conf., Meth. Ep. Ch.....	5 00
Pine Ridge Agency, Pres. Cong.....	1 47

TEXAS.

Mill Creek and Seguin, Meth. Ep. Ch. South.....	15 00
San Antonio, Trinity Meth. Ep. Ch.....	5 00

VIRGINIA.

Rocky Springs, Pres. Ch.....	3 00
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WISCONSIN.

Verona, Meth. Ep. Ch.....	2 00
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FOREIGN LANDS.

Brazil, South Juit de Fosa Meth. Mission, South.....	25 00
	\$851 93

GIFTS FROM INDIVIDUALS.

Baldwin, C. H., Columbia, S. C.....	\$5 00
Baldwin, R. H., Granite Falls, Minn.....	1 00
Bissell, Rev. H. N., Fraser, Mich.....	2 00

Butlin, H. & D., East Aurora, N. Y.....	\$3 00
Buckingham, Mary A., Milford, Conn.....	30 00
Campbell, Dr. J. L., New York.....	79
Collection in Potosi, Mo.....	19 05
Cash, Virginia.....	20
Crisman, N. B., Neola, Iowa.....	1 80
Collections by Colporteurs.....	209 91
Donation through Siam Agency.....	5 00
Ford, Hon. T., Columbia, Miss.....	30 00
Fitzhugh, C. H., Chicago, Ill.....	30 00
Guyon, C. S., Plainfield, N. J.....	5 00
Hill, Dr. G. H., Independence, Iowa.....	2 30
Jacobson, N., Hutto, Texas.....	10 00
Johnson, Mrs. Sarah F., Plainfield, N. J.....	10 00
Lots, Rev. Mr., Fort Smith, Ark.....	2 50
Mt. Zion Camp Meeting, Georgia.....	11 86
Ozanna, Florence L., Cleveland, Ohio.....	5 00
Pedro, Joseph H., New York.....	5 00
"Pilgrim," New York.....	5 00
"R," Mrs., New York.....	7 40
Strong, Mrs. E. B., Woodbourne, N. Y.....	37 50
"S. L. C." Randolph, Mass. (in memory of John Nitchie, for many years Treasurer of the American Bible Society, whose life was identified with it, and to constitute his great grandson, John Randolph Labaree, a life member).....	50 00
Wilson, Mrs. Sarah A., Lincoln Co., Mo.....	1 10
Wilson, Rev. W. B., Cherokee, Ala.....	20 00
	\$510 41

AUXILIARY SOCIETIES.

	Oredited as Donation.	Credited on Account.
Adams Co., Ind.....	\$35 00	
Appanose Co., Iowa.....	21 80	
Alpena Co., Mich.....	\$53 50	
Abbeville Co., S. C.....	120 00	
Aurora Co., S. D.....	6 60	
Alderson & North Alderson, W. Va.....	16 61	
Baxter, Ark.....	15 05	
Barnesville, Ga.....	51	
Burke Co., Ga.....	29 70	
Bond Co., Ill.....	113 89	
Boone Co., Ill.....	50 00	
Benton Co., Ind.....	15 48	
Buchanan Co., Iowa.....	89 00	
Brown Co., Ks.....	73 79	
Boyd Co., Ky.....	333 97	
Big Stone Co., Minn.....	40 00	
Boone Co., Neb.....	44 85	
Brule Co., S. D.....	34 35	
Central, Ark.....	56 12	
Carolina & Vicinity, Ark.....	18 00	
Central, Cal.....	10 00	
Chicago, Ill.....	143 44	
Cloud Co., Ks.....	5 00	
Cowley Co., Ks.....	68 84	
Clinton Co., Mich.....	88 85	
Clay Co., Neb.....	27 23	
Clinton Co., Ohio.....	40 00	
Cedarville, Ohio.....	30 00	
Craven Co., Ohio.....	10 00	
Cardington & Vicinity, Ohio.....	27 55	
Carroll Co., Ohio.....	126 25	

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Conneaut & Vicinity, Ohio.		\$12 95	Grinnell, Iowa	\$30 00		Lamar, Ark.		\$9 96
Cincinnati Young Men's, O.		1 05	Goodhue Co., Minn.		\$43 22	Long Island, N. Y.		1 96
Clay Co., S. D.		23 25	Greene Co., Mo.		59 00	Lincoln Co., S. D.		28 14
Charleston, S. C.		100 00	Geneva & Vicinity, Neb.		54 06	Ladonia, Texas.		37 60
Collin Co., Texas.		71 15	Gastonia Co., N. C.		41 37	Marietta, Ga.	\$50 00	5 00
Davies Co., Ind.		13 46	Gnadenhutzen, Ohio.		30 00	McLean Co., Ill.		59 00
Des Moines Co., Iowa.		25 45	Greene Co., Ohio.	30 00	12 00	McDonough Co., Ill.		18 40
Dubuque Co., Iowa.	\$50 00		Guernsey Co., Ohio.		45 00	McHenry Co., Ill.		40 54
Dade Co., Mo.		7 25	Greenbrier Co., W. Va.		89 01	Montgomery Co., Ind.		19 00
Durham Co., N. C.		38 63	Holly Grove, Ark.		1 40	Missouri Valley, Iowa.	7 93	
Dickey Co., N. D.		17 00	Hancock Co., Ill.		50 00	Montgomery Co., Ky.	31 00	
Dell Rapids, S. D.		31 43	Henry Co., Ill.		50 00	Massachusetts.		409 00
Davison Co., S. D.		8 15	Henry Co., Ind.	1 50		Maine.		500 00
Denton Co., Texas.		33 20	Howard Co., Iowa.		15 36	Manistee Co., Mich.	16 00	
Dodgeville, Wis.	13 02	8 12	Harrison Co., Ky.		73 64	McLeod Co., Minn.		7 79
Dane Co., Wis.		\$50 00	Hamilton, Mo.		3 08	Mt. Zion, Mo.		22 00
Elkhart & Vicinity, Ind.		17 02	Hunterdon Co., N. J.	450 00		Madison Co., Neb.		16 30
Enfield Township, Ill.	75 00		Hamilton Co., Tenn.		201 16	Middle Granville Welsh,		
Edgar Co., Ill.		20 00	Hambin Co., Tenn.		20 00	N. Y.		17 05
Eldon & Vicinity, Iowa.		17 62	Huntersville, W. Va.		10 35	Mecklenburg Co., N. C.		5 15
Farmington, Ill.		25 28	Indiana Bible Association			Minor Co., S. D.		2 75
Fairbury, Ill.		12 00	of Friends.		49 77	Moody Co., S. D.		33 78
Floyd Co., Iowa.		25 00	Ixonia Welsh, Wis.		1 40	Monroe Co., W. Va.		7 10
Fulton Co., Ky.		49 80	Jefferson Co., Ala.		49 38	Milwaukee Co., Wis.		25 00
Franklin Co., Ky.		25 60	Jackson Co., Ark.		4 22	Nevada.		45 00
Fenton, Mich.		35 00	Jackson Co., Ind.		21 09	Nemaha Co., Neb.		20 55
First B. S. of Montana.		5 00	Johnson Co., Ia.		46 25	Niagara Co., N. Y.		105 95
Fillmore Co., Neb.	9 75	33 40	Jackson Co., Minn.	5 00		O'Brien Co., Iowa.		19 54
Fayette Co., Ohio.		20 00	Kent Co., Mich.		75 00	Owen Co., Ky.		16 61
Greene Co., Ala.		50 00	Knoxville, Tenn.		55 00	Oregon.		131 22
Gadsden, Ala.		6 33	Logan Co., Ark.		28 40	Pierce Co., Ga.		6 15

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	6,153 97	851 93	1,952 13	510 41	24 63	2,425 49	474 50	6,452 23	.....	25 41	\$	\$
Transfers.....	.....	8 21	2,852 12	.....	.....	19 00	.....	.....	.....	.....	2,879 35	18,870 70
From Auxiliaries.....											370 29	8,498 87
“ The Trade.....											69 23	1,707 03
“ Rents.....												2,365 10
“ Investments subject to Life Interest.....												400 40
“ J. Burr Legacy Income.....												1 50
“ Interest on Available Funds.....												180 90
“ Merchants' Bank—Borrowed to Meet Current Expenses.....												15,000 10
“ British and Foreign Bible Society—Value of Books Received.....											827 75	
“ Electric Light.....												32 57

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.
Cash.....	.....	2,143 56	695 51	.....	.....
Transfers.....	23,449 23	304 90	.....	404 21	1 66
Total Transfers.....					
“ Cash Receipts.....					
Cash Balance from August, 1890.....					

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$55,463 12

		Credited as Donation on Account.	Credited on Account.			Credited as Donation on Account.	Credited on Account.	FROM SALES OF BOOKS DONATED.	
Pike Co., Ill.....		\$22 00		Summers Co., W. Va.....		\$7 84	\$52 88	Cottingham, Rev. A. S., Yemassee,	
Pendleton & Vicinity, Ind...		10 00		Torrington, Ct.....			45 69	S. C.....	\$5 75
Pottawattomie Co., Iowa...		2 05		Turner Co., S. D.....			10 00	Hetzler, Rev. R. C., Dist. Supt.....	8 75
Pulaski Co., Ky.....		25 64		Union Co., Ark.....			15 00	Presbyterian Board of Publication	
Pipestone Co., Minn.....		22 25		Ulster Co., N. Y.....	80 00			and S. S. Work, Philadelphia, Pa...	12 13
Park College, Mo.....		3 46		Union Co., Ohio.....			75 00		\$24 63
Peru & Vicinity, Neb.....		29 89		Uvalde Co., Texas.....			7 55	SALES REPORTED BY FOREIGN	
Portage Co., Ohio.....	\$50 00			Union, W. Va.....	6 12		9 96	AGENCIES.	
Perrysburgh, Ohio.....		16 55		Vigo Co., Ind.....			98 59	Brazil Agency.....	\$706 73
Pennsylvania.....		500 00		Valparaiso, Neb.....			9 67	Levant ".....	5,660 85
Panhandle, Texas.....		50 00		Vermont.....		800 00		Slam ".....	84 65
Rock Island Co., Ill.....		9 86		Walnut Ridge, Ark.....			9 80		\$6,452 23
Randolph Co., Ind.....		56 18		West Point, Ga.....			7 00	MISCELLANEOUS.	
Rooks Co., Ks.....		13 02		Wilkes Co., Ga.....			21 09	Sales by Colporteurs.....	\$2,425 49
Rowan Co., N. C.....		114 68		Wayne Co., Ga.....			20 05	Trade Sales.....	1,707 03
Rapid City, S. D.....		40 00		Ware Co., Ga.....			12 50	Retail Sales.....	2,143 56
Rhea Co., Tenn.....	4 00			Whitesides Co., Ill.....			11 29	Rentals.....	2,365 10
Ronceverte & Vic., W. Va...	30 00	31 34		Wells Co., Ind.....			21 29	Income from Trust Funds.....	473 50
Sanford Bible Com., Fla.....		10 75		Waukon, Iowa.....			11 86	" on Available Funds.....	189 96
Scoren Co., Ga.....		16 00		Winona Co., Minn.....			42 00	" subject to Life Interest.....	400 00
Stephenson Co., Ill.....	400 00	105 39		Washington Co., Mo.....			17 05	J. Burr Legacy Income.....	1 50
Schuyler Co., Ill.....		33 45		Wayne Co., Ohio.....	3 00		27 77	Sales of Waste Materials.....	695 51
Sand Beach & Vic., Mich...		13 04		Waxhaw & Shiloh, S. C....	30 00		20 00	Loan Account.....	15,000 00
St. Louis, Mo.....		150 00		Wichita Falls Bible Com-				Electric Light.....	32 37
Sarpy Co., Neb.....		7 00		mittee, Texas.....			11 00	Sundries.....	25 41
Superior & Vicinity, Neb...		30 24		Western Washington.....			131 31		\$25,451 63
Saunders Co., Neb.....		58 63		Waukesha Welsh, Wis.....			6 00	Total Receipts.....	
South Bend Bible Com.,				Ypsilanti & Vicinity, Mich..			36 38	\$49,895 60	
Neb.....		3 00		Yellow Medicine Co., Minn..			16 11		
Saline Co., Neb.....		\$9 81		Yankton Co., S. D.....		80 00	58 09		
Sumter Co., S. C.....		33 50				\$1,952 13	8,498 87		
Sanborn Co., S. D.....		42 38							

FOR SEPTEMBER, 1890.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,346 94	2,038 28	15,927 57	....	121 40	205 08	....	....	....	....	\$	\$
Transfers...	....	....	....	....	341 20	....	3,683 91	3,124 76	477 50	2,343 83	10,471 20	21,639 27
Auxiliaries—Value of Books Supplied, &c.....											13,678 21	23 00
The Trade— " " " ".....											1,691 16	
Books for the Blind on Account of Burr Legacy Income.....											78 48	1,364 32
Bible House Expenses.....											63 01	2,815 40
General Salaries and Expenses.....												198 68
Interest on Life Investment.....												826 67
Sinking Fund—Building Alterations.....												15 45
Electric Light.....												

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manufac- tury.	Machin'y & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	12,477 16	10,099 58	735 75	612 16	20 88	489 73	281 93	....	212 00	....	24,929 19
Transfers...	....	....	....	....	....	1 50	....	17 34	827 75	1,497 84	2,344 43
Total Transfers.....											28,326 49
" Cash Disbursements.....											51,811 98
Cash Balance forward to October, 1890.....											3,651 14

N B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$55,463 12

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied *with payment*, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty cents to twenty-seven dollars*. Testaments from *five cents upwards*.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D. D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. MCLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. G. W. WAINWRIGHT, D.D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Westfield, Union Co., N. J.
New York.....	Rev. D. K. VAN DOREN, Middleburgh, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D. D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1890, will be **30 cents** a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually*. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.